

**C**A sermon had at Pauls by  
 the cōmandment of the most  
 reuerend father in god my lordeles  
 gate / and sayd by Iohn the bps  
 shop of Rochester / bpō quinquas  
 gesom sonday / concernynge  
 certayne heretickes / whi<sup>ch</sup> beina  
 che thā were abiured for <sup>the</sup> <sup>14. 8.</sup>  
 holdynge the heresies <sup>of febr.</sup>  
 of Martyn Luther <sup>1525. anno</sup>  
 that famous he<sup>re</sup> <sup>17. H. 8.</sup>  
 reticke / and for <sup>of which</sup>  
 y<sup>e</sup> keepng and <sup>abused per</sup>  
 reteynng of <sup>his</sup> <sup>frater</sup>  
 his bokes <sup>was</sup>  
 agaynst  
 the o<sup>r</sup>s  
 di  
 nance of the bulle of  
 pope Leo the  
 tenche.

Cū priuilegio a rege indulto.





Fyrst here foloweth an Epistole  
vnto the reder by the same byshop.

**M**y dere brother or syster in our  
sauour Christe Iesu / who so euer ye  
be / y<sup>e</sup> shall fortune to rede this queare  
our lord for his great mercy graunt  
you his grace / that the redyng therof some what  
may proffit your soule.

Fyrst I shall beseeche you nat to misconstrue myn  
entēt / in puttyng forth this queare to be printed /  
but that ye take it to the best . For verily my will  
and mynde is / that some frute myght ryse by the  
same vnto the christē people / whiche be the spouse  
of Christe. Vnto whom (though vnworthy) I am  
ordayned a minister for my lytell porcion . My dus-  
ty is to endeuer me after my pource power / to resist  
these heretickes / the whiche seasse nat to subuert  
the churche of Christe. If we shall syt styll and let  
them in euery place sowe theyr vngratious here-  
sies / and euery where distrope the ioules / whiche  
were so derely bought with that moste precious  
blode of our sauour Christe Iesu / howe terribly  
shall he lay this vntyll our charge / whan we shal  
be called vntyll a rekenyng for this matter : It  
shalbe moche rebukefull and moche worthy pu-  
nishment / if we for our party shal nat gyue dili-  
gēce for the defence of the true christen people / fro  
these heresies / as these heretickes gyue for the  
corruption of the same / specially whan we be cer-  
tayne / that our labour shall nat be unrewarded /

as saint Paule dothe promyse / sayeng / unusquisq;  
1. Col. 3. propriam mercedem accipiet secundum suum laborem: Every  
man shall take his owne rewarde accordyng to  
his labour. And so moche the more diligence we  
muste gyue / bicause that the wretched nature of  
man is more prone to every thyng / that nought  
is / than it is to that / whiche is of greater frute.  
The dyvyl is nat more redy to be kindled with  
the leaste sparkell of fyre / than we be redy to be in-  
censed to all euyl. Our hartes by the olde corrup-  
tion of synne / be of that molde / that they withoute  
any great diligence of them selfe / byng for the all  
maner of vices: but nothyng that vertuous is /  
withouten a great labour. And assuredly these he-  
resies be lyke the synkynge weedes / the whiche  
i every erthe sprynge by them selfe: for as these eu-  
yll weedes nede no lettynge / no sowynge / no was-  
terynge / no wedynge / nor suche other diligence /  
as the good herbes require / but sprynge anone  
withouten all that busines: and where they haue  
enteres ones in any grounde / it is veray herde to  
delyuer that grounde from them: euen so it is of  
these heresies / they nede no plantynge / they nede  
no waterynge / they nede no lowkyng / nor wedynge /  
but rankly sprynge by them selfe / of a full lyght  
occasion. Contrary wyle it is of true doctryne of  
god / this is lyke vnto the good herbes / whiche  
wil nat every where lightly growe / but they must  
be set or sown in a chosen erthe / they must be wa-  
tered / they must be weded / and haue moche at-  
tendaunce / or els they wyl anone mystary. Ye  
may



may se this euidently by the begynnyng of Chrys-  
 stis church. Our sauour whan he hym selfe dyd  
 sowe his doctryne / he complayned of the vnto-  
 wardnes of mennes hartes / and sayd: *Sermo meus* Jo. 8.  
*non capit in vobis*: This seede of my worde taketh no  
 rote in the erthe of your hartes. And vpon a tyme  
 a great nombre of his disciples forsoke hym and  
 cast hym by: for they hartes coude nat sauoue  
 his doctrine. If this doctrine sowne by this most  
 myghty and counnyng sower / toke none effecte  
 in these persons hartes / ye may se / that the erthe  
 of our hartes by it selfe can nat receyue this seede.  
 Saint Paule the whiche in lyke maner gaue his  
 diligence to plante and to water this seede / yet as  
 moche as he profitted by his preachynge in one  
 place / he lost by his absēce in an other place. Doth  
 he nat crye out therfore vpon *Galathes* / bicause  
 that this doctrine / whiche he had sowne amonge  
 them / sone after his deperture from them / dyd  
 wyther in they hartes: *Insensati Galathe / quis* Gal. 3.  
*vos fascinauit nō obedire veritati*: O ye folishe people /  
 who hath thus witched you / that ye do nat obey  
 vnto the trouth: And euery where the same saint  
 Paule fighteth agaynst the heretickes / and is  
 veray solicite and carefull / lest the flocke of Chyste  
 shalbe corrupted by they heresies. In so moche  
*he sayth vnto *Corinthies*: Timeo / ne sicut serpens* 2. Cor. 11.  
*Euam seduxit astucia sua / ita sensus vestri corrumpantur a*  
*simplicitate / que est in Christo*: I drede me / lest as the  
 serpent descepued the fyrste woman Eue by his  
 wylpynes / so your senses shalbe corrupted by these  
 heresies.



heretickes / and so fall fro the symplite of faith /  
whiche ye haue in Chyste. And therfore a litel af-  
ter he calleth them / pseudo apostolos / & oparios subdos-  
2. Col 11. los trasfigurates se i apostolos Chisti. that is to say / fals  
apostles / disceyful workers / pteydyng to be the  
messangers of Chyste / and be nat in veray dede.  
If ther were suche perill of heretickes in the tyme  
of saint Paule / as it dothe appere in all his epistoles:  
and if þ heresies thā so lightly toke roote in þ  
hartes of men: And if the seide of the doctryne of  
Chyste with suche difficultie did sprynge & growe  
in the hartes of the people / whiche were in that  
maruelous & plentuous tyme of all grace: What  
wonder is it that lykewyse now / in this miser-  
able tyme / these heretickes multiply / and theyr he-  
resies do sprede: Whan hit was prophesied before  
nat onely by our sauour Chyste / but also by saynt  
Peter in his epistoles / and by saynt Paule in his  
bothe / and by saynt Jude / that suche heresies  
shulde ryle / and specially towarde thende of the  
worlde. Nowe therfore whan so litell diligence is  
done about the ministryng of this true doctryne /  
it is necessary that all tho that haue charge of the  
flocke of Chyste / endeuour them selfe to gaynes-  
stande these pernicious heresies. Wherin doubtles  
the moost Reuerend father in god my lord legate  
hath now meritoriously traueled / and so enten-  
deth to perseuer and to continue / to the full extir-  
pation of the same. For heresy is a perillous weede /  
it is the seide of the deuyll / the inspiration of the  
wicked spirites / the corruption of our hartes / the  
blyndpny

4  
blyndyng of our sight / the quenching of our faith /  
the destruction of all good frute / and fynally the  
murther of our soules . And therfore some what  
to resist this wicked sede / by the mocion of dyuerse  
persōs / I haue put forth this sermon to be redde /  
whiche for þ great noyse of þ people within þ chur  
che of Paules / whan it was sayde / myght nat be  
herde. And if parauēture any discipule of Luthers  
shall thynke / that myn argumentes and reasons  
agaynst his maister be nat sufficient : fyrste let  
hym consider / that I dyd shape them to be spoken  
vntyll a multitude of people / whiche were nat  
brought vp to subtil disputations of the schole.  
Seconde. if it may lyke the same discipule to come  
vnto me secretly / and breake his mynde at more  
length / I bynde me by these presentes / bothe to  
kepe his secreasy / and also to spare a leysoure for  
hym to here the bottum of his mynde / and he shall  
here myne agayne / if it so please hym : and I trust  
in our lord / that fynally we shall so agre / that ei  
ther he shall make me a Lutherā / or els I shall en  
duce hym to be a catholyke / and to folowe the doc  
tryne of Chrysstis churche. And one thyng I do  
acertayne hym / that though his maister Luther  
dyd lyue neuer so well and perfetly / yet for as mos  
che as his doctryne is dyuerse from the doctryne  
of the churche he is to be fled : for so teacheth vs  
þ holy mertyr Ignacius in his epistole ad Herene  
um / sayeng : Omnis igitur qui diuertit preter ea / que tras  
dita sunt / tamen si fide dignus sit / tamen si ieiunet / tamen si  
Singularitas seruet / tamen si signa faciat / tamen si prophetet /  
supus

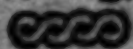
*Notice in  
the Church*

*Ignacius*



**Capitulum fidi apparet in grege ouium / corruptionem faciens.**  
That is to say / who so euer affermeth contrary to  
the traditions and doctrine of y church / though  
he for his lyfe be worthy to be beleued / though he  
fast neuer so moche / though he kepe his virginite  
te / though he worke miracles / though he prophes  
cy of thynges for to come / for all this take hym  
but as a wolfe / intendynge corruption amonge a  
flocke of shepe. Wherfore whan Luther hath in  
hym none of these good conditions aboue rehers  
sed / as we shall proue here after / that is to say /  
he neither is faith worthy / bicause of his repug  
nant doctrine / nor he chastiseth nat his body by  
fastynge / nor he kepeth nat his virginite / nor he  
doth no miracles / nor he is no prophet of thynges  
for to come / and yet neuerthelcs he techeth clene  
contrary doctrines vnto the doctrine of the  
church / he is to be reputed as a wolfe  
corruptyng the flocke of Christe.

Thus fare ye well in  
our lord Iesu.





Respice / fides tua te saluum fecit.



These wordes ben Writen  
in þe gospel / redde in the church  
this quinquagesime sondaye.  
They may thus be englisshed.  
Open thyn eies / thy faith hath  
made the safe. In this gospel  
saynt Luke telleth a miracle / þe  
whiche our sauour dyd shewe vpon a blynde mā.  
He sayth / that a blynde man spittinge nigh to the  
waye / herde a nople of people passyng forby / and  
enquired what that was. It was tolde hym / that  
Jesus of Nazareth passed þe waye. He gaue faith  
vnto this worde / and cried for mercy / sayeng: Jes  
su the sonne of Dauid haue mercy vpon me. Part  
of this people went before our sauour in þe waye /  
and part came after hym. They that went before  
(as the gospel sayth) rebuked the blynde mā / and  
he moche rather cried for mercy / sayeng: The son  
of Dauid haue mercy vpon me. Our sauour stā  
dyng / commaunded this man to be brought vnto  
to hym. And whan he was brought to his pres  
sence / our sauour asked hym what he wolde. O  
spz sayd this man / that I myght haue my syght  
agayne. Than dyd our sauour this miracle vpon  
hym / and sayd these wordes aboue rehersted: Res  
pice / fides tua te saluum fecit: Open thyn eies / thy  
faith hath made þe safe. And forth with this blynde  
mā was restored to his sight / and folowed our sa  
uour in the way with the other people.

**B**y this worde and other suche / Martyn Luther hath taken occasion of many great errours: wher by he hath blynded many a christen soule / and brought them out of the way / sayeng / that onely faythe doth iustifie vs / and suffiseth to our saluation. Wherby many one litell regardeth any good workes / but onely resteth vnto fayth.

This gospell therfor may sufficiently instructe any reasonable mā / What fayth suffiseth / and what nat: for it maruelously pettepneeth to this purpose / if we with any diligence obserue and marke euery mistery therof.

Firste let vs conside this multitude in it selfe / where many went before our sauour Iesu / and many folowed after: and he in y myddys of them all. Tho that went before hym betoken vnto vs / the fathers and the people of the olde testament / the whiche dyd passe the course of this worlde before the byrthe of our sauoure Christe: tho that folowed after / do signifye the fathers & the people of the newe testamenn / the whiche succeeded the byrthe of Christ. Both these make but one people: for they be al of one faythe.

Tho that went before beleued that Christe shuld comme in to this worlde / and dye for man. Tho that folowe / beleue that Christe is comme / and hath suffered his dethe for man. Neuer the lesse in some poyntes there is difference betwene these two: for they were vnder the lawe of Moyses / whiche was a lawe of drede / and of rygour / as saynt Paule saythe vnto the hebrewes: *Irascam*

*quis*



quis faciens legem Moys / sine ulla miseratione / duobus  
aut tribus testibus moriatur : Who that hath broken  
the lawe of Moyses / if he were conuined by two  
or thre wytnesses / he without any mercy shulde  
dye. And in token herof it is sayde of them that  
wente before : Et qui preibant / increpabant eum : And  
tho that wente before / rebuked the blynde man/  
that cried for mercy. But tho that folowed Christ  
were and be vnder the lawe of grace and marcy.  
For whā our sauour was bozne in to this world/  
all grace and mercy came with hym. And ther-  
fore to shewe a differēce of these two people / saynt  
Johan sayth : Lex per Moysen data est / gratia et veritas  
per Jesum Christum exorta est : That is to saye /  
thelawe was gyuen vnto that people by Moys-  
ses : but grace and trewe perfourmance of al pro-  
mysses rose vnto vs by our sauour Christe. All  
thynges was shewed vnto that people by figu-  
res and shadowes / as saynt Paule sayth : Omnia  
in figura contingebant illis. Till vs (that succede the  
commynge of our sauour) the same thynges be  
disclosed and made open. And good reason why.  
For they that folowe a lycht se more clerely by  
that lycht / than they that go before. That people  
myght nat well and easely beare the wepyght and  
strayte commandmentes / the whiche were leyde  
vpon their shoulders. And therfore saynt Peter  
in the Actis of the apostles : Neque nos / neque patres  
nostri portare posuimus : The burthen of the lawe of  
Moses was so heuy / that neither we nor our fa-  
thers myght susteyne them.

B. ij.

But



But now to vs the lawes of sauour Christe be  
made easy by the abundance of grace / and by the  
dulcenes of loue / whiche the holy gost hath put in  
our hartes / as saint Paule saith: *Charitas dei diffusa  
est in cordibus nostris per spiritum sanctum / qui datus est  
nobis*: that is say / the loue of god is spredde in our  
hartes by the holy gost / the whiche is gyuen vnto  
vs. And this is a great preeminence that we haue  
aboue that people. This multitude that foloweth  
Christ in the way / and is in passage / is the succe  
sion of Christis churche / whiche hath contynued  
and shall cōtinue vnto the worldes ende / euen like  
a floode that passeth continually / the waters go &  
passe / but yet the floode cōtinueth / and reteyneth  
styll the name of y floode: so the succession of Chris  
tis churche euer continueth / & is called y churche  
catholike / though y people yerely renewe. Thus  
moche thā I haue said for this multitude / amōge  
whiche our sauour Christe was. Nowe let vs als  
so bryefely consyde / what this blynde man dothe  
meane and signifie.

This man doth betoken vnto vs the heretickes /  
and that for .iiij. cōditions aboue reherled in this  
gospell. And here my brytherne / ye that now be  
abiured take hede.

First here I say that this man was singular by  
hym selfe: and so the heretickes studie to be singu  
lar in theyr opinions. Singularite and pride is y  
the grofde of all heresie. Whan a man studieth to be  
of al heresie. singular in his opinion / an wylnat cōforme hym  
selfe vnto the multitude of good persones / than  
falleth

falleth he into heresies.

**Secunde.** this mā was blynde / and had lost his sight. And the heretikes / by the errour of false doctrines and of peruersed heresies / be blynded in theyr hartes / and haue nat the clere light of faith.

**Thyrde.** this mā sate out of the right way / and walked nat: And so lyke wise these heretikes sytte out of the right waye / and walke nat in the iourney towards heuen.

**Fourth.** this mā was deuided from this people / amonge whom Christe Iesu was: And so be the heretikes like wise: they be deuided fro þe churche of Christe / with whom our sauour Christe continueth vnto the worldes ende. Thus ye perceyue I suppose / that this man (whiche was singular / & blynde / and sate out of þe way / deuided fro Christe for these.iiij. conditions) representeth þe heretikes.

In the thyrde place we may by this easily conceyue / what great diuersite is betwene the churche catholike and the heretikes.

**Fyrste** / they that be of this multitude / and of the church catholike / they be of one mynde and opinion / cōcernyng the substance of our faith / to agree to gether in one doctrine. The heretikes be singular / and haue opinions by them selfe: and they be repugnant nat onely with the churche / but with them selfe amonge them selfe / as we shall shewe here after. It is a very trouthe that one wise man hath sayde: *Omne Verum omni Vero consonat / falsum autem tam a se ipso quam ab ipsa Veritate discrepat*: Every trouthe agreeth with other: but falshod is both



repugnant' ageynst hym selfe & ageynst þe trouthe.

b **Secunde.** The churche is in the clere brightnes of faith. The heretikes be blynded by theyr false & erroneous opinios. For as trouthe gyueth a light and a brightnes / so falsehode blyndeth / and bypnygeth in to derkenes.

c **Thyrde.** The churche is in the right way. The heretikes be out of the right way.

d **Forth.** The churche walketh and profiteth in their iourney towarde the countre of heuen. The heretikes sitte in *Cathedra pestilencie* / in the seate of pestilence / and profete nothyng in this iourney / but rather synkethe depper and depper towarde the pytte of hell.

e **Fyfte.** þe churche hath in it þe presence of Christe / and shal haue cōtinually vnto the worldes ende: The heretikes be deuided frome Christe in this present tyme / and so finally shalbe excluded from the sight of his face for euer. All these fyue differēces be so manifest in this gospel / that we nede nat moche decleration for the same.

**Howe an heretike may be restored to the true faythe.** **¶** Nowe in the fourth place let vs discusse / howe this blynde man was restored vnto his sight: to the intent that we maye perceyue howe an heretike may be restored to the true faith of Christis churche. This blynde man by .iiij. maner of wayes was brought vnto his sight.

a **Fyrst** he hering and inquirynge the very trouthe of that multitude / whiche passed forby: *Audiente turbam pretereuntem / et interrogauit / quid hoc esset:* He herde the people whiche was in passage / and of them



them he lerned what Iesus of Nazareth was.  
So must heretikes do/ if he wyll be restored vnto  
the true faith. for no where the true doctryne of  
Iesu can be lerned/ but in the churche. Here must  
the worde of god be lerned. And this is wonder-  
fully expressed in this gospel by mystery. It is  
certayne that the people of the Jewes / whan **p**  
**Manhu** was sent vnto them from aboue / & they  
sawe it in the lykenes of the coriander seede / they  
made this same question / whiche this blynde mā  
nowe dothe aske: **Quid hoc? What is that.** And of  
this question that seede toke this name / and was  
called **Manhu**. Nowe **Manhu** betokeneth in fi-  
gure the worde of god. Who therfore so euer wyll  
lerne the trewe doctryne of the worde of god / he  
muste enquire it of this multitude / that walketh  
in the right waye: that is to say / of the churche  
catholike. Doubtes out of **p** churche this trouth  
can nat be lerned.

**Secōde.** this blynde mā cried for mercy: so muste  
**p** heretike do: he must beseeche our sauour **Christ**  
to enlighten his harte by clere faith / & to remoue  
fro his hart **p** blyndnes of all errours & heresye.

**Thyrde.** our sauour byd comāde **p** this blynde  
man shulde be brought vnto hym: And so must **p**  
heretikes be reduced vnto **p** wayes of **p** churche.  
But by whom commaundeth our sauour / that  
thus they shal be reduced: truely by them that  
be set in spiritual auctorite: as nowe **p** most reuo-  
ret fader i god my lord **Legate** / hauing this most  
souerayne auctorite / hath endeouored hym selfe for  
these

these men here present / & other / whiche were out  
of the way / to reduce them in to the wayes of the  
churche. The heretikes contende / that it shal nat  
be lesfull thus to do : but they wold haue euery mā  
lefte vnto theyr libertie. But doutles it may nat  
be so : For the nature of man is moze prone to all  
noughtynes / rather than to any goodnes. And  
therfore many muste be compelled / accordyng as  
the gospel sayth in an other place : *Compellite eos in  
eum*. If euery mā shuld haue libertie to say what  
he wolde / we shuld haue a meruelous worlde. No  
mā shulde stee any where for heresies. And ther  
fore saynt Paule consideryng y pryncipall of mans  
harte to be infected with heresies / gyueth often  
warnyng / that we shall in any wyse eschewe the  
perillous infections of these heretikes. And the  
same saynt Paule often pronunceth excomunica  
tion agaynst them y so we this quiered doctrines  
amonge the Christen people. Wherfore it is nat les  
full y any man shall haue libertie to speke in these  
matters concernyng our fayth / what so euer that  
he liste : but he must be compelled to cōforme hym  
vnto the holsome doctryne of the churche.

- d. Fourth this blynde man / whan he was brought  
vnto our sauour / yet had he nat his syght vnto  
than he dyd fully assent with his holle wyll vnto  
the same. And to that purpose our sauour asked  
hym what he wolde : *Quid Vis Et faciam uti*. And  
so made hym to cōfesse his full assent. Thus must  
the heretike do that wyll haue his spirituall sight :  
he muste fully assent vnto the doctrine of Christis  
churche.



churche. He may be compelled to come bodily / but  
if he come nat also with the feete of his soule / and  
fully assent vnto the churche: he can nat haue this  
crewe faith. The faith of the churche is nat made  
our faith / but by our assent: whiche assent cometh  
of vs / and is the wombe of our soule. And therfore  
it is nat absolutely saide / fides but fides tua: That  
is to say / thy faith. The faith of þ churche (whiche  
by thyne assent is made thy faith) doth make  
the safe.

work  
1

In the fyfte and þ last place / as touchyng Mar-  
tyn Luthers opinion of faith / now we wyll I speke  
some what. To reherse his reasons / and so waade  
in this matter with them / it were inough for an  
holle daye. Neither the tyme wyll serue it now /  
nor yet the people can attayne to the conceyuyng  
of it. But I shall breuely say .iij. thynges.

The fyrst is this. Luther sore abuseth and discey-  
ueth the people as concernyng faith: For doutles  
he maketh them in his commō sermons to thynke  
it is an easy matter to beleue / and to haue fayth /  
and there by to be saued: and so they care for no  
good woꝝkes at all. But where he bouldeth and  
discusseth this matter vnto the very triall / there  
he maketh it an harde matter. For in the declara-  
tion of the .viij. psalme he sayth these woꝝdes: Hoc  
certū est / nemiñ perueniunt ad dei misericordiam / nisi es-  
am vehemētissime esuriat / et sitiat: cum illo qui ait: Quis  
admodum desiderat certius ad fontes aquarum / ita desiderat  
anima mea ad te deus. Who hath this faith: Who com-  
meth to this hygh pricke of faythe / to desyre as

a  
Howe Lu-  
ther discey-  
ueth the  
people by  
his erron-  
ous opini-  
on of fayth.

C

earnestly

ernestly the presence of god / as an harte / whan  
he is chased / preaseth and coueteth to come vnto  
the soile: Here ye maye se the comen people be  
discepued / whiche be farre fro this poynt. But if  
only faith doth iustifie vs / we can nat be repelled  
from this mercy / whan we be fully iustified.

**h** **Seconde.** why dothe Luther deny that the wor-  
kes do nat iustify vs: His reason is this. He saith  
bycause they be our workes: and what so euer  
reyleth from vs / it is but synne. Thā let hym ob-  
serue these wordis: *Fides tua.* Our sauour saith /  
nat only *Fides* / but *fides tua*. Thy faith (a trouth  
it is) is the gyfte of god: but it is nat made my  
faith / nor thy faith / nor his faith / as I sayd be-  
fore / but by our assent. By our assent faith (whiche  
cometh from aboute) is made ours. But our  
assent is playnly our worke. Wherfore at the least  
one worke of ours ioyneith with faith to our iustifi-  
fieng.

**C** **Thyrde.** saynt Paule in the epistole this daye /  
playnly condemneth this opinion: for he sayth /  
that faith / hope / & charite be. iij. diuerse thinges:  
*Fides / spes / et charitas / tria sūt.* These be. iij. diuerse  
thynges / faith / hope / & charite. He sayth further:  
*Si habuero omnem fidem / ita ut montes transferam / chari-  
tatem autē non habuero / nihil sum.* If I had all and  
euery faith / so that I myght by my faith remoue  
any great mountayne: yet if I haue nat charite /  
I am nought. Wherfore if a mā haue al maner of  
faith / and wanteth charite / he is neuer the more  
iustified. Withoutten charite therfore no man

can



can be iustified: but who that hath charite / hath  
also good workes: as the same saynt Paule also  
proueth at length in the same Epistole. Wherefore  
withouten good workes / either done / or in a full  
wyl to be done / no man can be fully iustified. And  
for this saint Paule in the Epistole <sup>ad Galatas</sup> ~~ad Romanos~~ ex-  
presseth / what faith doth iustifie a man. fides (he  
sayth) que per dilectionē operatur: that is to say / faith  
whiche worketh by loue / and that is by loue p̄eg-  
nant with good workes.

Finally for a more clerenesse of these wordes / we  
shall confidre. iij. maner of persones: one of them  
that be in the way / an other of them that be nigh  
vnto the way / thyrde is of them that be farre out  
of the way: and eche of these haue a bpleue. The  
Turke beleueth in god / and parauenture more cō-  
stantly than many chriſten men do: but he beles-  
ueth nat in Chriſte the ſonne of god: nor vpon the  
doctryne of the church: whiche doubtles was in-  
spired by the holy goſte. And therfore his faith is  
nat ſufficiēt: he is very farre out of the way. The  
hereticke beleueth in god and in Chriſte: and thers-  
fore he is one degre nerer vnto the right way / thā  
the turke is: he ſytteth by the high way ſyde: but  
yet his faith is nat ſufficient: for he doth nat aſ-  
ſent vnto the doctryne of the church: whiche is  
inspired by the holy goſte. Ye herde by the goſpel  
that the blynde man (whan he ſate out out of the  
high way) beleued in Chriſte for he ſayd / Jeſu fili  
David miſerere mei: Jeſu the ſonne of David haue  
C.ij. mercy

mercy vpon me. By these wordes it appereth that  
he beleued he was both god and mā. God in that  
that he might restore his sight: man in that that  
he called hym the sonne of Dauid. But yet this  
faith gaue hym nat his sight: He recouered nat  
his sight to than he was brought vnto the way /  
and ioyned with this multitude / amonge whom  
Christe Iesus was / and gaue his full assent. So  
the hereticke / haue he neuer so moche faith of god  
and of Christe / if he be nat comyn in to this way /  
if he be nat ioyned with this multitude of christen  
people / if he be nat made one of this nombre / if he  
hath nat gyuen his ful assent vnto the doctryne of  
the churche catholicke / whiche is inspired of the  
holy goste / doutles he wanteth the sight of true  
faith. But whā he hath fully assented to bileue in  
god the father / and in Christe Iesus his sonne /  
and vpon and in the doctryne of the churche / whiche  
the deuoutly was inspired by the holy goste: than  
this miracle is done vpon hym. He is restored to  
the sight of clere faith. This is the faith good bres  
therne that may make you safe / and restore you  
vnto your pfet sight. And therfore if ye haue this  
faith / I may say nowe to eche of you: *Respice / fides  
tua te saluum fecit*: Open thyne eies / thy faith hath  
made the safe. It is nat the faith that the turke  
hath / nor the faith that the hereticke hath / but the  
faith catholicke of Christis churche that shal saue  
the: Whiche faith is made thy faith / if thou truly  
come vnto the right way / if thou fastly iopne thy  
selfe with the churche catholicke / if thou entierly  
make



make thy selfe one of this nobre / if thou byrigh-  
ly walke by good woꝝkes doyng / if thou frely and  
fully assent vnto the commē doctrine of this mul-  
titude / amonge whom Chyrste Jesu is . And to  
thentent that your sightis maye be y more clered  
in this faith / I shal gether. iiii. collectiōs : by the  
whiche to all them that be nat ouer peruersedly  
drowned in the heresies of Luther / it shall appere  
( as I verily suppose ) that his doctryne is veray  
pestilent and pernitiōus.

But here fyrst I muste beseeche you to helpe me  
with your deuoute prayers / that it may please  
that infinite goodnes of almighty god so to assiste  
me with his grace in vtterynge these collections /  
that it maye be vnto the true faithfull catholicke  
herers some frutefull comforte : and to the fauor-  
ers of these most pernitiōus errours and heresis  
es a very cōfusiō : and that these poure byetheren  
of ours ( whiche haue ben out of y way ) may the  
better be confirmed and establisshed nowe in the  
same. To this prayer it may lyke you to haue re-  
cōmended the vniuersall churche / y veray spouse  
of Chyrste / with euery state and degre of persons  
in the same / hygh and lowe / spiritual and tempos-  
rall / as well them that be nowelyuyng as other  
that be departed heng / enduryng as yet the gre-  
uous payns of purgatoꝝy : where they nowe abid  
de the great mercy of our lord / and the releue of  
our prayers . And to this purpose euery parson  
of your charite say som what after your deuotiō.

C. iij.

The

## The fyrste collection



**O**r a more strengthynge  
of these collections / we shal ad-  
ioyne vnto this miracle a para-  
ble of our sauour Christe / whiche  
the same euangelist saynt  
Mattheu telleth in this maner.

The sower (he saith) wēt forth  
to sowe his sēde / and in the sowynge some part of  
his sēde fell nigh vnto the high way / and so was  
trodden vpon : and the byrdes of the ayer dyd eate  
vpon this sēde. An other parte fell vpon the stones /  
whiche was couered ouer with a litell erthe / and  
to the sēde dyd sproute : but whan it was sprout-  
ed / it myght take no roote for the hardnes and  
drynes of þe stones / but anon it withered for lacke  
of moysture. A thyrde parte fell amonge the thorns  
: and this sēde rooted and rose vpon a litell : but  
the thornes ouer grewe it / and so dyd suffocate it /  
that it myght brynge forth no frute. The fourth  
parte fell vpon the good erthe / and sprouted / and  
toke roote / and shote vp / and brought forth great  
increase of frute / an hundred folde so moche.

Whā our sauour had spoke this parable / he cried  
mightily / sayeng : Qui sabet aure s andlendi / audiat :  
Who that hath the inward eares of heryng / let

Four this hym here and marke this parable.

ges noted In this parable we shall note. iiii. thynges : and  
in this pa of them / by the leaue of all myghty god / we shall  
rable. gether as many collections.

Of



## Concernyng the sower.

Of these. iiii. thynges / the fyrst is the sower / <sup>1</sup>  
secōde is <sup>2</sup> the seede / <sup>3</sup> the thyrde is <sup>4</sup> the good erthe / <sup>5</sup> the fourth  
is <sup>6</sup> the great ecrease of frute. All these. iiii. thynges  
vnder other names be cōteyned in <sup>7</sup> the gospell of the  
miracle. There our sauour is redy to take away  
the blyndnes of our hartes. There is he called a sower  
of his seede. The multitude there estructureth <sup>8</sup> the  
blynde mā where Iesus of Nazareth is / & enfur-  
meth hym in the doctrine of faith. He is the same do-  
ctrine is called the seede of the worde of god. That  
multitude / which thet hath Christ amōge them /  
here is called the good erthe. There the multitude  
pfiteth in merite / by walkyng & nigh appoaching  
vnto our sauour Christe : here this merite is cal-  
led the plenteous encrease of good frute.

Fyrst thā as cōcernyng the sower / some pson might  
here lightly thynke / that our sauour was nat fully  
circūspect in tellyng this parable. for here semeth  
to want som thyng that is chiefly necessary for the  
plenteous ecrease of frute to be had. here is left out vns-  
spoke of the fauorable dispositiō & influence of the hea-  
uens / whiche is principally requered vnto the purpose.  
For put that the seede be neuer so good / and the erthe  
neuer so well prepared & ordred / and that the sower  
do his part neuer so moche / yet if the fauorable in-  
fluence of the heuens want / al that labour is but  
in vayne / there shal no frute arise of that sowyng.  
This is a very trouth / I can nat say the cōtrary /  
these. iiii. thynges must nedes be cōcurrāt to worke  
eche with other / & iopne to gether in one purpose.  
I say

## The fyrste

**I** say / the influence of the heuyng / the diligence  
 of the sower / the goodnes of the seede / the due pre-  
 paration and tylling of y<sup>e</sup> erthe. And albe it that  
 here is no speciall mention made of the influence  
 of the heuyng / it is neuer the lesse included. For  
 whan we knowe who is the sower / we shall well  
 perceyue he hath all the influence of the heuyng  
 in his owne hande: and this shall well appere / if  
 we ioyne the parable & his declaration to gether.  
**I**oyne I say the parable with the declaration of  
 the same / and ye shall fynde that this sower / that  
 is ment here / is very god. And by this reason: the  
 parable sayth: *Exiit / qui seminat / seminare semē suū*.  
 He that is the very sower hath issued for to sowe  
 his owne seede. The declaration is / *Semen est Verū  
 sum dei*. This seede is the worde of god. Nowe thā  
 if the seede that this sower doth sowe / be the worde  
 of god / & this seede whiche he soweth is his verap  
 owne: It foloweth necessarily that this sower is  
 very god: And so must he nedes haue in his handes  
 the holle influence of the heuyng. Wherfore  
 here nothyng lacketh in this parable. But as for  
 the bodely heuyng lette them passe: all is spirituall  
 all that is ment here: the heuyng / the influence /  
 the sower / the seede / the erth / the frute / all is spi-  
 ritual: and we must conceyue all this spirituallly.  
 And therfore our sauour sayd: *Qui habet aures au-  
 diendi / audiat*: who that hath the inward eares  
 of spirituall herynge / and spirituall conceyving  
 he is mete to here and to conceyue this parable.

fyrste



Concernyng the sower.

13  
First this sower (as I haue sayde) is the sonne  
of god. our sauour Christe Iesu: and he is þ very  
spirituall sonne of this worlde / Qui illuminat omni  
hominem venientem in hunc mundum / That spredeth  
his comfortable beames vpon the soules of men.  
He issued out from the bosome of his father / and  
came i to this worlde purposely to sowe i þ hartes  
of men the seede of trouth. He it is that soweth his  
owne seede. The preachers of this word be noth þg  
els / but as the cophyng and the hoppers / wherein  
this seede is couched. Thus saint Augustine sayth  
of hym selfe : Ego quid sum / nisi cophinus seminantis :  
What am I sayth he : verily noth þg els but the  
cophyne / or the hopper of hym that soweth. The  
preacher may well reherse þ wordes of scripture :  
but they be nat his wordes / they be the wordes of  
Christe. And if our sauour Christ speke nat with  
in the preacher / the seede shalbe but caste in bayne.  
Therefore saint Paule sayth vnto the Corinthies  
of hym selfe : In me loquitur Christus : Christe sayth 2. Cor. 13  
he / spebeth within me. Christe that spake in saint  
Paule was the veray sower : and as he spake in  
saint Paule / so spake he i þ other blessed fathers /  
whiche for their tyme dyd instructe and teache the  
people / and minister this seede vnto them. And nat  
only Christ dyd sowe this seede by their mouthes :  
but also þ spirite of god gaue his gracious influ  
ence vnto this seede by theþ mouthes / in lyke ma  
ner . Wherfore of this spirite our sauour saythet  
Nō Vos estis / qui loquimini / sed spiritus patris Vestri / qui Mat. 10  
loquitur

The fyrst collection.

loquitur in vobis: Ye be nat the speakers (he sayth)  
 but y<sup>e</sup> spirite of your father speaketh within you.  
 Farther more bothe this sower & this influēce cō-  
 tinueth in y<sup>e</sup> churche vnto the worldes ende: For y<sup>e</sup>  
 sower sayth of hym selfe: Ecce / ego vobiscū sum omnis  
 Matt. 18. 6<sup>9</sup> diebus vsq; ad cōsummationē seculi: Trust assuredly  
 that I am & shalbe with you vnto the ende of the  
 worlde. And for y<sup>e</sup> spirite our sauour also promest/  
 that he shuld abyde with y<sup>e</sup> churche euerlast ygly/  
 Jo. 14. Ut maneat vobiscū in eternū. This most holy spirite/  
 whiche is the bountious fontayne of influence of  
 all graces / after the corporall ascension of our sa-  
 uour vnto the heuens / was sēte downe vpon the  
 churche / accordyng to the promyse of our sauour  
 before made: to the intent that the sowyng of this  
 sēde shulde neuer want the heuenly influence of al  
 graces.

Nowe than to my purpose / thus farre we be /  
 ye nowe conceyue (I suppose) that this spiritus  
 all sower / all be it so that he be corporally ascēded  
 vnto his father / yet neuer thelesse he by his gods  
 hed & by the assistance of his grace / hath ben euer  
 sens verply presente with his churche / to sowe  
 therein the sēde of his worde. And also the he-  
 uenly influence / that is to saye / the influence of  
 the holy gost / is fauorably spred vpon the toward  
 & well wylling hartes / to the intent that this sēde  
 may brynge forth a plentuous encrease of good  
 fruite / and in this gracious purpose they both / I  
 say bothe the sower and this holy spirite / haue cō-  
 tinued



Concernyng the former  
finued / and wyl so cōtinue / vnto þ worldis ende.  
Who thā may dout / but in this lōge time / whiche  
is aboue fyftene hūdzred yeres / the true seide of the  
worde of god / that is to say the scriptures of god  
haue bene truely taught vnto the people : and the  
people hath truely beleued and gyuen true faith  
vnto the same doctryne of the scriptures :

Who is so deuplysshe / that maye thynke that  
our sauour Christe / the whiche so derely beloued  
his churche / that for the weale of hit / wolde suf-  
fre so bytter / so villaynous / so horrible a dethe /  
and shede his mooste precious blode in the crosse /  
to prepare the hartes of his people for the recey-  
uyng of this seide : I saye who maye thynke / that  
euer he / that dyd so moche for vs / wolde breake  
his promysse vnto vs : And if he haue nat broke  
his promysse : than hath he ben with his churche  
all this longe tyme of fyftene hūdzred yeres : and  
hath sowed the trewe seide of his worde : and his  
mooste holy spirite also hath bene al this tyme pres-  
sent in the churche : and hath gyuen vnto the to-  
warde hartes his gracious influence / both to re-  
ceyue this seide / and also to bynge forth the plentus-  
ous frute.

Nowe than / if this seide were thus truely sow-  
wen : than wolde I lerne / who were the mynys-  
ters of this trewe seide : Who but the preachers  
of this worde : I saye the holy doctours / whiche  
taughte the people : and to whome by the holy  
spirite was commysedde the gouernaunce of the

D. is.

flocke

The fyrste collection

flocke of Chyriste/ as saynt Paule sayth in y Actes

Act. 10. of the Apostles: Attendite vobis / et vniuerso gregi / in quo vos spiritus sanctus posuit episcopos / ad regendam ecclesiam dei / quam adquisiuit sanguine suo: Take hede vnto your selfe / & to the holle flocke of Chyriste / where the spirite of god hath ordeyned you bisschoppes / to gouerne his churche: the whiche he so derely purchased by his owne moste precious bloode. Ye herde in the tellyng of the miracle / howe the fyrste meane for the blynde man to come vnto his sight

Rom. 10. was heryng. For as saynt Paule saythe: fides ex auditu: Faith cometh by heryng: by the preaching of the holy doctours the people herde the worde of god / & beleued it. For as saint Paule sayth: Quos modo credent ei / de quo non audierunt? Howe shall the people beleue / if they here nat? Et quomodo audient sine predicante? And howe shall they here without it be preached vnto them? This is than the ordre and the holle cheane: the blyndenes of our hertes can nat be put away / but by true faith: true faith can nat be gotten / but by herynge of this worde. The heryng of this worde shal nat be had / but by the meanes of preachynge: preachynge can nat be ministred without the preacher: the preacher can nat profite / onles Chyriste Jesu (whiche is the veray sower) speke within hym: and also the spirite of Chyriste gyue his influence vnto y same. It is manifest than / that these preachers were the true ministers of this sede. It is also nat to be doubted / but the true chrysten people alwayes his therto



15  
Concernyng the sower.

therto hath gyuen faithe to the doctrine of the catholicke preachers: and so dyd beleue y<sup>e</sup> scriptures as they dyd expounde them / that were in tymes paste. And it is farther moze certeyne / that these catholicke doctours ministred this sede / in lyke maner as they haue lefte wryten vnto vs in theyr bookes. Wherfore if the preachers dyd erre in teachinge the scriptures of god: the people dyd erre in beleuyng their doctryne. And if bothe the preachers and the people dyd erre: Where was y<sup>e</sup> true sowynge of this sede: Where was the doctryne of the faithe: Where was become the promyse of our sauour Christ: O cursed Luther / O mischeuous Apostata / O moste execrable hereticke y<sup>e</sup> denyest and dispisest all the fathers that euer were before vs: for in so denyeng / thou must nedes affirme / y<sup>e</sup> neither the doctrine of true faith / nor any trewe sowynge of this sede was in the churche of Christe by so many yeres: and that our sauour Christe Iesu nothyng regarded his promyse all this long tyme / either as concernyng his owne presence to be continually with his churche: or as concernyng the presence of his holy spirite / for to gyue his influence with the sowynge of this sede. It is therefore clere and euident (as I suppose) by this collection / that y<sup>e</sup> fathers / whiche vnder our sauour Christe and this holy spirite haue hitherto gouerned the churche catholicke / haue also truely ministred this sede vnto y<sup>e</sup> people / & truely haue interpreted the scriptures of god vnto them: and y<sup>e</sup> our

## The fyrste collection

sauiour Christe Iesu by their mouthes dyd truly  
sowe this seede / and the holy spirite of god gaue his  
most gracious influence so plentifully / both vnto  
the fathers / and vnto the people that this moost  
gracious seede toke / effecte in bothe theyr hartes.

Here the  
heresyes  
of Luther  
falle.

By this collection all the heresies of Luther at  
ones falle vnto the grounde. For if the doctryne  
of the fathers be true (as it must be / if our sauiour  
spake by their mouthes) Luthers doctryne / whi-  
che is contrary / muste nedes be false.

Now therefore my brethren / ye that be abiured /  
here take hede.

Sith it is euident / that our sauiour by his mouthes  
of the fathers hath sown this seede of his worde /  
and declared the scriptures of god by the same: the  
spirite of god hath also gyuen his influence vnto  
this same seede: By whom suppose ye / that the do-  
ctryne of Luther (whiche is playne contrary vnto  
this doctryne / and vtterly cōdemned by the ho-  
ly fathers) by whom (I say) suppose ye / that this  
mischeuous seede was sown: By whom els / but  
by the deuyl / and inspired by the wicked spirites.  
Therefore if ye loue your owne soules / nowe flee  
this doctryne hens forwarde: and ioyne you vnto  
the doctryne of the churche / and beleue as the  
churche beleueth: that I may saye vnto eche of  
you: *Misplace / fides tua te saluum fecit*: Open thyn-  
eyes / for this faith / that nowe thou haste / bele-  
ueynge as the churche of Christe beleueth / hath  
saued the.

The



## The seconde collection.



**T**he seconde thyng that I sayde was to be marked / is the seide of the worde of god: whiche here is nat called *Semina* / but *Seme* / nat many but one. This seide for .iiij. considerations / is but one seide.

*Semen*

*a*

First for it is softable and agreable / and lyke vn- to it selfe in euery parte. As whan we se an heape of wheate / that is clene and pure wheate / with out any diuerse medlyng of cockel / or of any other noughty and euyll seide / though there be many diuerse cornis / yet for as moche as they be all of one kynde / we say it is al one seide: and in lyke maner it is of the worde of god: though there be many wordes / and many trouthes in it / many specialties / many parables / many similitudes / many commaundementes / many counsailes / many thretes / many promises / many perswasions / yet for as moche as it hath no fallehod nor vntrouth / none errour / no wicked doctryne medled therewith / but is all (as ye wolde say) of one grayne / of one groweth / of one countre: for all cometh feom aboue.

*The seide of god is but one seide for .3. considerations.*

*Est sapientia desursum descendens a patre luminum /* as saint James saith. Therfore it is but one worde / one seide / one doctryne. Contrary wyle it is of the doctryne of Luther: for it is a medley made of many dyuerse colours / & of dyuerse patches / & hath a partye coote: Hit is nat one / but many doctrynes

*Jacobi. 1.*

The seconde collection

**8. Col. 4.** Doctrines adulterate/ as saynt Paule saith: *Abusi-  
terantes Verbum dei*: These heretickes adulterate  
the worde of god/ and make a shewe and a face of  
their heresie outward/ as though it were y<sup>e</sup> worde  
of god/ and hit is nat. It is diuerse from the do-  
ctrine & sede of this worde. I say nat/ but Luther  
blesseth full often the wordes and scriptures of god/  
I shulde say rather/ abuseth them: But he inter-  
medleth with them many great errours/ many  
falschodes/ many peruerse expositions/ contrary  
vnto the true teachyng/ leste vnto vs by the holy  
fathers in tymes past: and contrary to the holle  
determinatio of Christis churche. And for bycause  
that he thus hath intermedled moche euill sede  
with the sede of god: and interlaced many great  
heresies: Therfore his doctryne is nat one but di-  
uerse/ and of many kyndes.

**The secōd  
consyder-  
ation.**

The secōde cōsideration/ why y<sup>e</sup> sede of the worde  
of god is one/ is for bicause ther is in it no discōrd/  
no repugnancy/ no contradiction/ of one parte of it  
with an other. It is lyke of it & of a songe/ where  
be many syngers/ that diuersely descant vpon the  
playne songe: but for as moche as they all agre  
withouten any gerryng/ withouten any mys-  
hyng/ they make al but one sōge/ & one armory.  
In lyke maner it is of the scriptures of god/ and  
of the doctryne of the churche: There be many  
singers/ & some syng the playne songe/ and some  
syng the descant/ saynt Mathewe/ saint Marke/  
saynt Luke/ saynt Iohane/ saynt Peter/ saint  
Paule



## Concernyng the sede.

Paulle / saint James / saint Jude syng the playne  
songe. Than be there a great nombre of the do-  
ctours / whiche descante vpon this playne songe:  
but for bicause ther is no discorde / no repugnancy /  
no contradiction amonge them / at the leest in any  
poynt concernyng the substance of our faith: all  
their voyces make but one songe / & one armony.  
The doctryne of Luther can nat be so: for he nat  
onely disagreeth with the fathers / but also with  
hym selfe in places innumerable: as they / whiche  
haue writte agaynst hym / haue evidently proued.  
Who that redeth the kynges boke / the boke of  
maister More / the boke of Catharinus / the bo-  
kes of Empler / of Corleus / of Eekius / and many  
other / he shal clerely se / that this is a trouth / whiche  
I nowe saye. And nat only this / but also god  
therof highly be thanked / they nowe gerre and dis-  
agre amonge them selfe. Thre principall capi-  
taynes of them defende. iij. playne contrary sen-  
tences / and that in that most high worde of Christ /  
concernyng the sacramēt of the auter. I dare nat  
reherse theyr contrary expositions. For as saynt  
Paulle saith: *Sermo eorum sicut cancer serpit*: Theyr  
heresies be perillous: for they spredde lyke a can-  
ker: and as a pestilence they do infecte the herers.  
Neuerthelesse this is a veray trouth / that I say  
vnto you / twayne of them / that is to say / Luther  
and Decolapadius fully disagre / & make playne  
contradictorie expositions of these same wordes.  
And the thyrde / whiche is called Carlostadius /  
holdeth

The heres-  
ties dis-  
agre amonge  
them selfe

2. Tim. 2

The seconde collection.

holdeth cleue contrary to them both. Here be moze  
thy maisters for a good christen man to put his  
soule in their hādes / y so repugnantly vary in ex-  
pōūdyng y scriptures. And yet all these. iij. be mē  
of great name / and of high reputacion in lernyng  
amonge the Lutherians. This is the syngular  
goodnes of god / to stricke them with this contra-  
diction & repugnancy amōge them selfe: so y one  
of them shall nat here an other. Euen as whā the  
towre of Babylon was enforſed to be buylded / all  
mighty god thus stroke y builders of that towre /  
that one of them dyd nat vnderſtād an other: So  
nowe hath he stricken these heretikes / whiche en-  
forſed them to buylde a towre agaynst the chur-  
che / that amonge them selfe they haue cleue con-  
trary doctrynes: and one of them wyll nat here  
an other.

The thyrde  
conſyder-  
ation.

The thyrde conſideration / why the ſede of the  
worde of god is but one / is this. Though there be  
many bokes of ſcripture / bothe in the olde testā-  
ment and in the newe alſo / yet all theſe bokes be  
ſo fully agreed by the expoſitiōs and interpretati-  
ōs of the holy doctours / that they make but one  
boke / and one body of ſcripture: and haue in them  
all but one ſpirite of lyfe: that is to ſaye / the ſpi-  
rite of Chriſte Jeſu. Euen as in the body of man  
there be many partes and many membres / yet  
for as moche as in euery of them is but one lyfe  
and one ſoule: therfore the body is but one. This  
thyng was figured in a viſion / ſhewed vnto the  
prophet



### Concernyng the sede.

prophet Ezechiell: he sawe one roundell and many roundels / and eche of them in the myddis of other: but in all these roundels was but one spirite of lyfe. So every parte of scripture is lyke a roundel: for it hath no corners. Trough is rounde and hath none angles. The psalter of David is a roundell of trouthe / and eche of the gospels is a roundell of trouthe: The gospelles be in the psalter: and the psalter is in the gospelles: and the spirite of Christe maketh one roundell of them all. The newe testament is a roundell / and the olde testament is a roundell / and either of them is in the other: but there is but one spirite of lyfe in them bothe: and so in every roundell of scripture: and this spirite maketh one roundell of all.

And with these also the expositiōs of the fathers / whiche were inspired by the same spirite / make one roundell with the same.

The doctrine of Luther can nat be thus / nor yet partiner of this spirite of lyfe / bicause it is repugnant and deuyded frome the holle corps of the doctryne of the churche. Wherfore we maye necessarily conclude / that the doctryne of Luther is nat one with the doctryne of Christe / nor hath in it the spirite of lyfe: for as moche as it is repugnant and contradyctorily dyuerse from the doctryne of the churche. Whiche thyng we maye proue by .iiij. reasons. The fyrst is this. The doctrine of the churche / wherein all fathers agree /

The doctrine of Luther is nat one with the doctrine of Christe.

E. ij. is spe

The seconde collection.

is spoken by Chyiste / and inspired by the holy spirite of Chyiste / as it doth appere of the fyrste collection. But Chyiste and his holy spirite can nat teache and inspire two doctrynes / the whiche be clene contrary. Wherfore the doctryne of Luther is nat the doctrine of Chyiste / and of his most holy spirite.

**B** Seconde. Chyiste Iesu sayth of hym selfe / that he is the veray trouth: *Ego sum Veritas*. But one trouth can nat be deuided at ones to two contradictories. And why? If that one of them haue the trouth / that other muste nedes want it: For one trouth can nat be commune vnto them bothe.

**Y** Thyrde. the holy goste is the spirite of lyfe vnto the doctryne of the churche. But the sprite of lyfe can nat be deuided: but it must go holle: As we se that whā a mannes arme is cutte from his body / the lyfe is nat deuided / parte vnto the arme / and parte vnto the body: but the holle lyfe gothe with the body / and the arme hath no parte therof. So for bicause that Luther by his intricate expositions maketh one parte of scripture to be repugnāt agaynst an other / as he confesseth hym selfe / that he can nat frame his other expositions with the Epistole of saynt James / and with the gospell of Luke. Therfore it is manifest / that his doctryne is deuided from the holle corps of scripture / and is nat one with the doctryne of the churche / nor hath nat in it the spirite of lyfe.

But nowe by your sufferance / I wyll speke a fewe



### Concernyng the sede.

sette wordes vnto these plons / which be abiured.  
My bretherne / ye may perceyue by this that I  
haue sayd / that the sede of þ word of god / that is  
to say þ doctrine of Christis church / for these .iij.  
considerations afoze reherfed / is one: And that  
the doctryne of Luther is by the same .iij. conside-  
rations nat one. Wherfore ye may sufficiently cō-  
clude / that the doctryne of Luther is nat the gras-  
tious sede of the worde of god / no: hath in it the  
spirite of lyfe: but is an euyl sede / a sede of corrup-  
tion / a sede of pestilent infection / a sede that blynd-  
eth mēnes hertes / a sede that enueougleteth their  
sight / a sede that extineteth in them þ true faith /  
a sede that destroyeth their soules / finally the be-  
tray sede of the deuyl / whiche is inspired by the  
wikked spirites. Therfore good bretherne / I wold  
aduiſe both you & euery other true christen mā / to  
eschew this sede. And if it be sowed i your hartes /  
to plucke it out by the routis / & to receyue the gras-  
tious sede of the worde of god / and fully to assent  
to the doctrine of Christis church / that the wor-  
des aboue reherfed may be sayde to eche of you:  
*Respice / fidei tua te saluti fecit: Open thyn eyes / this*  
is the faith / that may make the safe.

### The thynde collection.

**T**he thynde thyng to be marked is The good  
the good erthe: by the whiche our sauour erthe.  
vnderstandeth in this parable one certayne mas-  
C. iij. net

The thynde collection

ner of people: for he so declarerh it hym selfe / say-  
 eng: *Quod autem in terram bonam / si sunt qui corde hos-  
 nesto et bono:* That is to say / this good crthe beto-  
 keneth them / whiche be of one hart honest & good.  
 I meane the people / of whom we spake in y<sup>e</sup> gospell  
 of the miracle before: the multitude I saye /  
 whiche had Christe amonge them. Soone after  
 that our sauour had begonne to gether this peo-  
 ple to giders / whiche we calle the christen people /  
 he sayd vnto them that than were present: Amen dis-

to 7  
 Mat. 24. *to vobis / non praeteribit generatio haec / donec haec omnia fue-  
 -rita fuerint:* I tell you for a certayne / this generas-  
 tion shall nat passe / vnto than all these thynges  
 that I nowe haue spoken of / shalbe perfourmed.  
 He ment nat here any carnall generation. No. for  
 that carnall generation / to whom he than spake /  
 were deed many hundred yeres a go. And also the  
 thynges that he than spake of / be nat yet perfur-  
 med / but shalbe perfourmed about the ende of the  
 worlde. Wherfore doubtles he ment a spiritual ge-  
 neration: that is to say / the generation of christe  
 people: whiche hitherto in dispite of all they<sup>r</sup> en-  
 emies / haue contynued / and shall continue vnto  
 the worldis ende. Great malice and persecution  
 hath ben vsed agaynst this generation / bothe by  
 the Jewes and by the gentiles / by the tyrantes /  
 by the philosophers / and the heretickes: but all  
 they myght nat preuaile agaynst this generatio /  
 accordyng as our sauour Christe hath promised:

Mat. 16. *Et porte inferi non preualesunt aduersus eam:* And al the  
 malice



Concernyng the good erthe.

malice of helle shal nat preuayle agaynst this generation / noz interrupt it.

The wonderfull continuance of this generation was one thyng specially / that kepte saynt Augustyne ( as he reportethe hym selfe ) and helde hym in the catholicke faith . In the booke contra *is. thynges*  
*Q*uantiuē he remembreth . *is. thynges* concernyng *did establis*  
 this matter . That one is this . Tenet me as ipsa *He saynt*  
*sede Petri apostoli / cui pascendas oues suas post resurrectionē* Augustyne  
*nein dominus commendauit / Usque ad presentem episcopatu* i the catho  
*successio sacerdotum :* It holdeth me fyrste to be one *lyke fals.*  
 of the churche / the continuall succession / that I  
 se of popes one after an other / fro the fyrst sittynge  
 of Peter in the See apostolice / to whom our sa  
 uiour commysed his flocke to be fedde / vnto this  
 present tyme . This holy doctour saint Augusty  
 ne considred what name Christe gaue vnto Peter /  
 callynge hym Cephās / whiche is as moche to  
 saye as *petra / or Lapis .* And he marked also well /  
 what promyse our sauoure dyd make vnto hym /  
 sayenge : *Et super hanc petram edificabo ecclesiam meam .*  
 And he obserued farther moze / howe that  
 amonge all the other apostles onely the successi  
 on of Peter doth continue / and to se the promyse  
 of our sauour thus truely put in effectte : This  
 was some thyng y made saynt Augustine to fol  
 lowe constantly the doctryne of the churche . An  
 other is this . Tenet ipsum catholicū nomen / quod nō sit  
 ne causa inter tam multas hereses ista ecclesia sola obstat  
 it : That is to say / and this thyng also kepeth me  
 fast

fast in the doctrine of the churche / that this congregation / whiche is deriued from the see of Peter / hath amonge so many heresies / and agaynst so many heretickes / only and nat withoute cause opteyned this name Catholike / that it is called the catholike churche. These two thynges dyd conferme and establishe saint Augustine in the catholike faith. And truely who that depely wepeth al these thynges shall thynke the same. I say / if he cōsydre depely with hym selfe : fyrst y<sup>e</sup> suche a manner of name Pet<sup>r</sup> receiued of our sauour Christe : he was called Cephas / whiche is as moche to saye as a stone. This no man can denye.

2. Seconde. if he considre / howe that our sauour sayde vnto Peter / that vpon that stone he wolde buylde his churche : agaynst the whiche the gates of helle shulde nat preuaile.

3. Thynde. if he remembre besyde this / howe vnto the same Peter he seriously cōpyled his flocke to be fedde and to be gouerned.

4. Fourth. if he considre / that the true christen people / whiche we haue at this day / was deriued by a continuall succession from the see of Peter. For where is nowe the christen people of the region of Scythia / whiche came of the succession of saynt Andrewe : Be they nat nowe infidels : Where is nowe the people of Ephesus / and of all Asia / whiche came of the succession of saynt Iohn : Be they nat infidels : Where is nowe the people of bothe Aethiops / whiche came of the succession of saynt Mattheu



Concernyng the good erthe.

Mattheu & saynt Mathye: Be they nat infidels?  
And breuely to say / where is all the other people /  
whiche came of y succession of the other apostles?  
either they now be infidels / or els schismatickes /  
or other wyse deuied from the church of Christe.  
Fynally / if he put vnto these / that onely the suc-  
cessio of Peter in despite of al their enemyes dothe  
yet continue / and yet beareth the name of the ver-  
ray catholicke church / and so shall do vnto the  
worldis ende / he shall se evidently / that this mul-  
titude and this successiou is the veray church of  
Christe: agaynst the whiche the gates of hell shal  
neuer preuaile.

Thus than yse whiche is the good erthe: I say  
the multitude of christen people / whiche hitherto  
by a continuall succession was deuied from the  
see of Peter.

But now we let vs here what conditions our saui-  
our adioyneth vnto this good erthe / he sayth: *Si* The condi-  
tions of the  
good erth.  
*sunt / q in corde honesto et bono.* Pardō me / though I  
reherse y wordes aft y greke boke: for they make  
better agaynst our enemyes / he sayth: *In corde ho-*  
*nesto / et bono.* Here be. iij. conditions. *I p<sup>st</sup> in corde /* The fyrste  
condition.  
that is to saye of one harte and mynde / accordyng  
as it is wryten / *Multitudo credentium erat cor vnum /* Act. 4.  
*et anima vna:* All that multitude that beleued in  
Christe / was of one harte and of one mynde / that  
is to say / they were nat deuied by contrary do-  
ctrynes. And therfore lyke wyse saynt Paule / wry-  
tyng vnto the Corinthyas / sayth: *Idem loquamur* 1. Cor. 1.

*omnes /*

## Concerning the good erthe.

omnes / et non sint inter vos dissidia / sed spiritus integrum  
corpus / eadem mente / et eadem sententia : That is to say /  
speake ye all one way / and let there be no contrary  
opinions amonge you / blit be ye as an holle body  
of one mynde and of one sentence. Syth that Lu-  
ther with his secte / is of an other mynde and sens-  
tence / and of a diuerse harte and opinion fro the  
churche / as I haue shewed before / it is manifest  
by this fyrst condition / that they be excluded fro  
this good erthe / and fro this succession of christen  
people / whiche we call the churche catholicke. As  
foz vs it is certeyne / that we come directly of this  
succession / and ioyne fully with the fathers in all  
their doctrynes. Contrariwise Luther dispiseth  
them and their doctrynes / as I sayd before : and  
there he deuident hym selfe fro the doctryne of the  
churche / and fro this good erthe. Fo: what is the  
doctryne of the churche / but the doctryne of the fa-  
thers : Nat many yeres ago / as Luther cōfelleth  
hym selfe / he ioynd with the fathers / and with  
the churche / as we do : but now he hath cutte  
hym selfe fro the churche. We cam nat out of hym  
and of his secte / but all they cam out of vs / and so  
haue deuident them selfe from vs. We styl kepe and  
folowe the doctryne / whiche hath bene lefte vnto  
vs by the gracious fathers / men of singular ler-  
nyng and excellent holynes / whiche by the holy  
goost had the continuall gouernance of the chur-  
che vnto this day / as saint Paule doth witnesse in  
the Actis of h apostles / as I sayd before. We than  
that



### The thyrde collection.

that folowde suche doctrynes / as haue bene lefte vnto vs / by these gouernours / which went before vs / be of one harte and mynde with them / and with the church. And Luther with his adherentes / whiche wyll nat accepte and allowe these doctrynes / be of a dyuerse harte and mynde fro the fathers / and haue so deuided them selfe fro the church. Wherfore it is manifest / that they wante this fyrst condition of the good erthe: they be nat of one harte and of one mynde with vs.

The seconde condition is honeste / that is honeste The second condition. and fayre: For the greke worde is indifferent to bothe. The lpyght of true faith / whiche is a clere brightnes without any errours / moche doth honeste and make beautilous the harte of a chrysten man: For withouten hit there is no honeste nor beautilie in a soule. *Sine fide impossibile est placere deo.*

This faith can nat be in the Lutherians / but remaineth only in y succession of the church / wherof we come. But the Lutherans (as I sayd) be deuided from the church / and their faith is a clene contrarie doctryne from ours / and agaynst all them that were in the same succession before vs.

It is also full of many great errours. One error suffiseth to spill and to distroye any mannes faith: but moche rather many great errours / and specially suche as here before haue bene condemned by many generall counsailes / had in the church. At the whiche counsailes were present great noumber of honorable fathers assembled

**The thyrde collection.**

to gether by the holy gost / men of singular lernyng  
and excellent holynes / the whiche was confirmed  
by many great miracles. Wherfore the faith of  
the Lutherans and the faith of the church / can  
nat agree / but be clene repugnant one agaynst an  
other. And therfore if they bothe be true faithes /  
than shall there be two faithes: the whiche saynt

**Ephe. 4.** Paule vetterly denyeth / sayng: *Unus dominus / Una*  
*fides.* Wherfore also they want this seconde condi-  
tion / that is to say / honestie and beautie of faith.

**The thyrde** The thyrde condition is *bono* / that meaneth the  
**condition.** towardnes of a good wyll to bynge forth the y frute  
of good workes: for withouten that all fayth is

**Jac. 2.** nought / as sayth saint James: *fides sine operibus*  
*mortua est.* It suffiseth nat for a christen man to be-  
leue the doctryne of the church / but he muste also  
worke & bringe forth some encrease of good frute.  
This frute they byng nat forth / as it more playnly  
shall appere here after. Wherfore they want al-  
so this condition of the good erthe. But what tha  
be they: Surely they be the trodde erthe in the  
high way / and the stones / and the thornes / wher-  
of the gospell here speketh. Saynt Peter in his

**2. petri 2** seconde Epistole / where he prophiseth of suche he-  
retickes / hath expessedly discribed y Lutherans /  
and telleth .iiij. conditions of them: wherby they  
may be clerely knowen.

**Howe the** The fyrst is this. *Qui carnem sequentes in concupiscens*  
**Lutherans** *etia pollutionis ambulantes.* That is to say / they folowe  
**maye be** the wayes of theyr fleshe / & walke in the vnclene  
**knowen.** desires



Concernyng the good erthe.

desires of the same. Thus Luther doth withoute doubt and they all / whiche be of his secte: for he sayth it is necessary for every man and woman to haue the carnall ble of their body / as it is to eate or to drynke. But where this carnalite reigneth / there y wicked spirites haue full dominatio: and there they kepe their haite / and make that soule and herte as comune a trodde as is y high way. These be the byrdes of the ayre / whiche eate by the seide of the worde of god: they leaue nothyng but the veray hulle of that seide / the vertue of it they conuey away. The fayre speche / y eloquence / the knowlege of languages / these be but the veray hulle of the scriptures. This hulle these heretickes haue: But the veray pithe and substance of the seide is piked out of theyr hartes by these euyll spirites / that kepe them in this carnalite.

The seconde condition is. *Dominationem contemnunt audaces / prefracti.* That is to say / they dispise al gouernours / and them that be i auctorite / & they be stiffe & heedy in their wayes: be nat y Lutherans thus: Who is more styffe / yea more furious than Luther is: For he dispiseth kynges / princes / popes / bisschoppes / and all auctorite both spirituall and temporall. And what is this / but a veray stonynes / indurate of pride and obstynacie:

The thyrde condition is this. *Qui gloria preceslentes non Verentur consilio inceslere.* That is to say / they drede nat / nor be ashamed to skoffe / and checke / and to rebuke / yea to teare / scratche and rente the  
f. iij.                      fames

The thyrde collection.

fames and lyues of noble men. And this the Lutherans also do/ and Luther hym selfe principally: and thus they shewe them selfe to be very thornes and briers/ whiche/ as the gospell sayth/ doth strangle the good seede.

Nowe thā to you my bretherne/ whiche be abusered/ I must direct my speche. For as moche as by this collectiō ye perceyue/ y<sup>e</sup> the erthe ment in this parable is the true christen people/ whiche haue Christe amonge them/ accordyng as the gospel of the miracle telleth: and that this people hath continued their succession hitherto/ fro y<sup>e</sup> see of Peter: and that also they haue in them. iij. conditions/ that is to say/ they be of one harte/ by true doctryne: they be of one honesty/ by y<sup>e</sup> brightnes of faith: And thyrde/ they be of one good wpll to brynge forth the ccrease of good frute. The Lutherans wat these. iij. conditions: they be nat of one harte and of one doctryne with this multitude: Nor they haue nat one faith with them: And as for any frute they care nat: as shalbe clerely shewed in the fourthe collection. Wherfore they be nat this good erthe/ but they rather haue the conditions of thornes and stones/ and of the clonge erthe/ as it manifestly appereth by the prophery of sayne Peter/ as ye haue herde. Wherfore it shalbe expedient that ye from henceforth sle their company/ and ioyne you with y<sup>e</sup> good erthe/ with the catholike people/ and folowe the doctryne of Christis church: that I may repete vnto euery of you the word  
dis



Concernyng the good erthe.

Dis aboue rehersed : Respice / fides tua te saluum fecit /  
Open thyn eyes / this thy faith / nowe beleuyng  
as the churche beleueth / hath made the safe.

The fourth collection concer-  
nyng the encrease of  
good frute.



The fourthe / and the laste  
thyng to be marked in this pas-  
table / is the encrease of frute /  
the whiche in y gospel of Mat-  
theu is tolde more expressely :

Alind quide centuplam / alind sexages / Mat. 13.  
singcuplum / alind trigecuplum : In

some erthe this seede byngeth forth an hundred  
folde encrease / in some sixtyfolde / in some thyrty-  
folde. This diuersite of encrease betokeneth vs  
to vs diuerse degrees of spiritualnes / whiche the  
seede of the worde of god workethe in our hartes /  
more or lesse / accordyng as our hartes better or  
worse be disposed. The hart that is more toward-  
ly disposed / is made more spiritual : and the hart  
that is lesse towardly / is lesse spirituall.

The same diuersite of frute was signified in the  
gospell of the myracle. For there all that multis-  
tude y folowed Christe / was nat clyke nygh vnto  
Christe / euery one of them. Wherefore tho that  
were nexte vntyll hym / betoken the most perfect  
tho

The fourth collection

tho that were farther of / lesse perfectte: and tho  
that were farthest of / the leaste perfectte. But we  
shall now speke of the diuerse degrees of encrea-  
se of frute.

Conceyue me what I meane. Ye se that though  
the grounde in the feldes / by the dylgence of  
men / be neuer so well broken and seasoned / yet if  
there be no good seede sown in it / it byrgeth no-  
thyng forthe of it selfe but weedes / and all his  
naturall moysture tourneth in to weedes: But  
whan some good seede is caste in to hit / than that  
seede by his naturall vertue / and by the influence  
of the heuens / so myghtily draweth that earthely  
moysture of the grounde / and chaungeth it / and  
assembleth it in to his owne substaunce: in so mo-  
che that in some well prepared erthe there spryn-  
geth nat one weede / but all the moysture of the  
grounde is tourned in to corne. In some other be  
fewer or mo weedes / accordyng to the goodnes of  
the erthe / or better / or lesse diligence in preparyng  
of the same. In lyke maner it is of the seede of the  
worde of god / and of the harte of man. In harte  
that is nat sown with the worde of god / but left  
vntyll his owne nature / byrgeth nothyng forthe  
but the weedes of carnalitie / carnall thoughtes /  
carnall affections / and carnal workes. But whan  
the worde of god is sown / and the spirite of god  
gyueth the influence of his grace: than that seede  
of the worde of god / by his supernaturall vertue /  
and by the gracious influence of the holy spirite  
of god



Concernyng the frute  
of god / worketh in that harte / and chaungeth the  
carnalitie therof in to a spiritualnes / accor dyng  
as the harte is better or worse disposed / by thre  
maners of degrees.

The lowest degree of this spiritualnes is in the  
state of matrimony: where though there be many  
weedes / yet there is moche ecrease of frute / if this  
sacrament truely be kepte / there the encrease of  
frute is thyrtyfolde.

The myddell degree is in y<sup>e</sup> state of wydowhed /  
the whiche hath fewer weedes & more frute. Here  
the encrease of frute is thre skore folde.

The thyrd is i the state of virginite / whiche hath <sup>a</sup> The state  
beray fewe weedes / or none at all / but all is frute: of Virgis  
and this encrease is an hundred folde so moche. <sup>nie.</sup>  
Fyrst than let vs begynne to speake of this high  
state of virginite.

The worde of god with the influence of grace so  
worketh in the hartes of true virgins / that in ma-  
ner it leaueth no carnalitie there / but chaungeth  
all in to a spiritualnes / that it maketh them to dis-  
pise all thoughtes / all affections / al workes / that  
be carnall / saue only these / whiche be necessarily  
requisite vnto y<sup>e</sup> bodely lyfe: that is to say / to kepe  
the soule and the body to gether. Of this virginite  
our sauour gaue example hym selfe: the same fol-  
lowed his blyssed mother / and saynt Johan the  
Euangelist lyke wyse: whiche for his clennes was  
singularly beloued of our sauour: and for y<sup>e</sup> same  
he comysed the custody of his mother vntyll hym.

¶

And

# The fourth Collection.

And lyke wyse to saint Paule he gaue example hy  
 selfe of clennes / and continency of his body. And  
 therfore he dothe wisshye / that other wolde do the  
 same / and perswadeth ther vnto sayeng thus: *ves*  
*1. Col. 7.* *sunt omnes homines esse / sicut et ipse su.* And a litel after:  
*Bonsi eis est / si manserint / Et ego.* Of suche also our  
 sauiour speketh in the gospell / and preyseth them  
*Mat. 19.* sayeng: *Sunt eunuchi / qui se castrauerunt propter regnum*  
*celorum:* There be some / whiche haue spayde them  
 selfe spiritually / that is to saye / haue cutte from  
 theyr hartes the carnall affections of theyr bodi  
 es / for y loue of the kyngdome of heuen. A trowth  
 it is / all wyll nat do thus / and so our sauiour sayth  
 in the same place: *Non omnes capiunt Verbum hoc:* This  
 worde worketh nat in euery harte. Yet neuerthe  
 lesse he doth exhorte ther vnto / sayenge: *Qui pos*  
*test capere / capiat:* He that may take this worde and  
 kepe his virginite / let hym take it. But thus dyd  
 a great nombre of christen people in Alexandria /  
 whiche by the preachynge of saint Marke / cons  
 ecrate their virginite vnto Christe both men and  
 women / as Philo the Hebrewe telleth. Suche  
 were also great nombre of women / the whiche in  
 Hierusalem lyke wyse vnto Christe dyd consecrate  
 their virginite / as telleth Euseby i his story. And  
 these thus dyd by the prechynge of the apostles.  
 Innumerable suche also both men and women  
 were in the desartes of ~~Egy~~ Egypte & Ethiop.  
 All these by watche / fastyng / prayer contempned  
 theyr flesshye / chastised theyr bodies / and kepte  
 them

*Apoc. 19.*

*Syrie*



## Concernyng the frute.

them lowe / to the entet that they myght kepe their  
soules cleue vnto Christe. And it is nat to be dou-  
ted / but that there is in Christedome / at this day /  
many thousandes of religious men and women /  
that full truely kepe their religion & their chastite  
vnto Christ. For whan Hely the prophet had sup-  
posed that so great a persecutiō was made agayst  
the true seruauntes of god / that he was lefte as  
lone / it was answered vntyll hym by almyghty  
god / as saith saint Paule. *Adhuc reliq̄ milti septē milia /*  
*qui non curruerunt genu ante Baal:* I haue yet reser-  
ued vnto me seuen thousande / the whiche hath  
done none idolatry befoze Baall. And if almyghty  
god dyd reserue in that lytell porcion of Iury so  
great a multitude beyonde the estimation of this  
prophet Hely: What nombze suppose ye doth yet  
remayne in all Christedome of religious men and  
women / nat withstandynge this great persecuti-  
on of religious monasteries bothe of men and of  
women / done by these heretickes / by this moste  
execrable doctryne: It is nat to be doubted / but  
in all Christendome be lefte many thousandes /  
whiche at this houre lyue chaste / and truely kepe  
theyr virginite vnto Christe.

Nowe let vs se / whether y<sup>e</sup> sede of god worke this  
high frute amōge the Lutherans oz nat. No. no. of Luthers  
noth y<sup>e</sup>g lesse. Helas it will make a true christe mā's doctrine.  
harte to blede bloody teares within his breast / for  
to here their lyuynge. The prestis of his sect / which  
shulde kepe theyr handes and hartes cleue for to  
G. ij. mynister

The fyrst collection.

administer the blessed sacrament / folowe the luste  
and carnalite of their flesh. The religious men  
forsake their religion / and retourne vnto y<sup>e</sup> world /  
and take them queanes. The virgins that were  
consecrate vnto god / & had promysed to kepe them  
selve as true spouses vnto Christ / nowe gyue their  
bodies tyll all wretched pleasure / and suffre them  
selve to be stuprate and abhomynably defyled and  
soused in all carnalite. O Jesus / this is the frute  
that cometh of the wicked sede / whiche this vn  
gracious hereticke hath sowe amōge them. Howe  
far is this from the example of Christ / and from  
y<sup>e</sup> other blessed fathers innumerable / whiche both  
lyued chaste them selve / & procured likewise that  
other shulde do the same: If the deuyll haue nat  
excecate our eyes / we may se by this evidently / y<sup>e</sup>  
this doctryne cometh nat from aboue: for than  
it shulde nat be contrary vnto the counsailes of  
Christ / and of saint Paule / and of the other scrip  
tures of god: but it cometh playnly from y<sup>e</sup> deuyll.  
And yet he is nat ashamed to write / that al his do  
ctryne he hath of god. Thus moche for the fyrste  
frute.

**The frute of widow** By this fyrst ye may iudge what his mynde and  
**hed.** sentence is / concernyng the seconde frute / that is  
to say / as touchyng wydowes. He that calleth vir  
gins to forsake their virginite / wyll but a lytell re  
gard the state and frute of wydwohed. And herein  
also he teacheth contrary vnto y<sup>e</sup> counsaile of saint  
Paule / whiche counsaileth wydowes to kepe them  
sole



### Concernyng the frute.

sole and specially to thentent that they may in a  
moze liberte serue god. For (as he saith) *Innupta* 1. Col. 7.  
*curat ea / que sunt domini / Et sit sancta quum corpore tum*  
*spiritu. Contra. q nupta est / curat ea / que sunt infidi / quomodo*  
*placitura sit viro.* That is to say / she that is nat mar-  
ried is myndful & studious / for tho thynges / whis  
the perteyne to Chyste: But contrary wyse / she  
that is married / is carefull of the thynges / whiche  
belong vnto the worlde / & studieth / howe she may  
please her hus bande. But the carnall doctryne of  
Luther no moze regardeth this counsaile / noz this  
maner of encrease / thā he doth y other of virginite. C

The thyrde and the lowest degree of encrease of The frute  
of maris  
age.  
frute is in y state of mariage. The holy sacramēt  
of matrimony pserueth by his vertue the wor-  
kes and dedes of them that be married / so that tho  
workes / whiche without this sacramēt shulde be  
dedly / be made by vertue of this sacrament either  
to be no synne / or at the least but veniall synne / so  
lōge I say as they truly kepe this sacramēt / & vse  
it accordyngly. In token wherof our sauour at a  
mariage changed water in to wyne: therby signi-  
fienge that moche of the waterynes of carnalitie  
betwene the married persons / by vertue of this sac-  
ramēt / is changed in to the wyne of merite. But  
this encrease also is lost by the wicked doctryne of  
Luther: For he hath nowe married hym selfe vnto  
a nofme: A freere and a nounne to gether / can this  
be any good mariage: No doubtles: whiche thys-  
ges shall appere by. iij. reasons. fyrst for bycause a

G. iij.

that

## Concernyng the frute

that he maketh þe sacrament of matrimony to be  
no sacramēt. A very mad mā / he to mary / & yet to  
affirme þe this sacrament hath no vertue in it / & þe  
directly agaynst þe scriptures of god / & so maketh  
as moche as lyeth in hym / þe the vertue of this sa-  
cramēt nothynge profiteth / neither tyll hym selfe /  
neither to other þe be married / if they so beleue as  
he techeth. But their mariages as they vse them  
(nat beleuyng þe the sacrament hath any vertue)  
hath nothynge in them that is spirituall / but be full  
of carnalite without any spiritualnes / full of wate-  
ryng without any verdour / of meryte / full of stye-  
kyng weedes / without any good frute at all. For  
as saint Paule sayth / Qui seminat ꝑ carnē suā / de car-  
ne metet corruptionē : Et qui seminat ꝑ spiritū / de spiritu  
metet vitā eternā : Who þe soweth by his fleshe car-  
nally / shal reape of his fleshe corruptio : And he þe  
soweth by the spirite / shal reape of his spirite þe re-  
ward of euerlastyng lyfe. But take away this ho-  
ly sacrament / & doubtles al the vse of the bodies of  
them that be married is onely carnall / whiche by  
this sacrament is made in some maner spirituall /  
and taketh by þe vertue therof a spiritualnes. For  
as moche thā as Luther hath destroyed this ho-  
ly sacramēt / he can reape no good frute of his mar-  
riage / but only carnall corruption / and his mar-  
riage is no marriage.

The secōd  
reason.

The seconde reaso is this. How can it be a good  
marriage / where one mā abuseth an other māes  
wyfe / specially whā he medleth with her / whiche  
was



was consecrate the spouse of Christe: Amonge the  
 Gentils it was reputed abhominable / for to abuse  
 the virgins / whiche had cōsecrate their virginitie  
 vnto y<sup>e</sup> Idols. & moche rather it shuld so be thought  
 amonge the chrysten people / to abuse the spouse of  
 Christe / consecrate vnto hym. Saynt Mattheu  
 whan he was desired by a certeyne prince called  
 Hirtacus / that he shulde moue a virgine named  
 Ephegenia / whiche had befoze consecrate her vir-  
 ginitie to Christe / he made hym this answer: *Sis*  
*regis spōsam regis seruus vsurpare soluerit / Sinus tradat*  
*incendit:* That is to say / if the seruaunte of a kyng  
 wolde abuse the kynges spouse / he were worthy to  
 be thowen quicke in to the fyre. He ment that if  
 Hirtacus / whiche than was chrystened / and shuld  
 haue bene the seruaunt of Christe / wolde couet to  
 mary that virgin / which was cōsecrate to Christ /  
 as his spouse / he were worthy to be bzent. What  
 suppose ye that this blessed apostel wold say / if he  
 nowe were present here agayne / & herde this ab-  
 hominable dede / this carnally disposed mā / thus  
 to abuse a religious virgin / whiche was cōsecrate  
 the spouse of Christ: O Iesus. Howe moche wold  
 he aboze this matter: And what dzedfull sentēce  
 wolde he pronounce of such a sodayne misfement as  
 gaynst this hereticke: The thyrde reason is this.  
 If we cōsidre what promise this mā had made be-  
 fore / & y<sup>e</sup> great strength of y<sup>e</sup> pmise / we shall well p-  
 ceue / y<sup>e</sup> this secōd pmise can haue no place. And  
 why: for y<sup>e</sup> pmise / whiche he made befoze was  
 to

to marriage  
7

The thyrde  
reason.

The fourthe collection.

to kepe his chastitie: this is cleue contraty. That was a former promyse: this promyse is a later promyse / & that by many yerres latter. Thynde. that promyse was for the weale of his soule: this promyse is made for the carnall pleasure of his body. Fourthe. that promise was made solemply & with a great deliberation: this promyse was made in a corner / and of some shorte aduifement: For with in vi. wekes after the mariage / his woman had a childe. This was speedy worke / a woman to haue a chylde within. vii. wekes of her mariage. This must either be a great miracle / or els they had met to gether before. That promyse was made accordyng to the rules of holy religion / whiche was deuised by the holy fathers / and inspired by the spirite of god: this promise is made agaynst all good rules / & by the carnall misorde of y<sup>e</sup> wretchednes of the fleshe. That promyse was made accordyng to y<sup>e</sup> counsailes of our sauour Christ / saint Paule / and of the other apostles: this promise was made by the counsaile of Satanas / & of all y<sup>e</sup> deuilles of hell. Finally. that promise was made vnto god / & he wyll nat be mocked / as saith saint Paule: Deus

**Gal. 6.** non irridetur: God is nat to be mocked. But it is a playne mockery / so solemply to promyse vnto god / and neuer the lasse to breake y<sup>e</sup> promyse made. An honest mā wyll loke to kepe his promise made vnto his neighbour / but moche rather / if his promise be made vnto almighty god / he so shuld kepe the same. Whan than that former promyse was made



### Concernyng the frute

made to god / and for the weale of his soule / and  
solemply by great deliberation / accordyng to the  
holp rulys of religion / and accordyng to the coun-  
sayles of the holy scripture / who seeth nat euident-  
ly / that this later promyse made vnto a woman /  
with all contrary conditiōs to these aboue reherfed /  
can haue no place : For the former promyse is so  
stronge that it disanulleth & debarrcth quite this  
other promyse / whiche was later made. But here  
one wyll say : Sir / Luther sawe that it was im-  
possible for hym to conteyne hym selfe. But I say  
agayne / that Luther shulde haue looked at that  
poynt / before that he made this promyse to god / &  
before he entred holy religion. And here I wolde  
be answered of all my maisters the Lutherans in  
this one poynt / what lyfe this hereticke hath ly-  
ued all these yeres before that he was married. If  
Luther myght nat cōteyne hym selfe nowe in his  
later dayes / whan he is of more age and of elder  
yeres / what lyfe suppose ye that he lyued in y<sup>e</sup> fers-  
uour and heate of his youth : He speketh moche  
of hypocrisy / but what hypocrisy vled he all this  
longe tyme that he was a frere / vnder his freers  
coote : If he dyd nat than conteyne : What abho-  
minations dyd he vse in the luste of his youthe /  
that nowe in his later dayes may nat lyue chaste :  
O Iesus who may thinke that any gracious and  
frutfull knowlege of holy scriptures dyd entre and  
abpde in this mannes brest / whan it is wryten :  
*In maiestasam animum non introiit sapientia / nec habitas* Sap. 1.

## The fourth collection

- *Est in corpore subdito peccatis.* We rede of diuerse that  
 for the foule vnclēnes of their bodies / lost þ singular  
 lar gyfte of the holy spirite / whiche they had got  
 before. Wherfore if this man led this abhominas-  
 ble lyfe before / and might nat conteyne hym selfe /  
 it is certeyne he hath no frutfull knowlege of god /  
 nor of his holy scriptures. And so this excuse shal  
 be rather his cōdempnation. But if they say that  
 he before conteyned. Than I say that he shulde so  
 nowe haue done / specially being nowe of elder yea-  
 res / and a religious man / and a preacher of the  
 worde of god. He shulde haue chastised his body  
 as saint Paule dyd / sayeng: *Ego castigo corpus meum /*  
 - *et in seruitutē redigo / ne quāquam aliis predicauero / ipse repro-*  
 - *bū inueniar:* I chastise my body / & subdue it / lest  
 that whan I shall preache to other / I be founde  
 reprouable my selfe. Dyd nat saynt Paule suffre  
 many temptations / and assaultes and brontes in  
 his flesh: yea doubtles / & so he sayth hym selfe:  
 But by þ chastisemēt of his body / and by grace of  
 god / he dyd ouercome them. And so this mā shuld  
 haue done / he shulde haue chastised his body / by  
 fastyng / by watche / by prayer / and so by the helpe  
 of grace / haue mortified his carnall desires.

Thus thā ye perceyue (I suppose) clerely / that  
 the doctrine of this most peruerled hereticke hath  
 neither the encrease of the frute after the hiest de-  
 gree of virginite: nor after þ meane degree of wy-  
 dothed: nor after the lowest of matrimony: but þ  
 the couplyng of hym & of his mate to gyders is a  
 veray



### Concernyng the frute.

beray brotheltry / & a detestable sacrilege before the  
eyes of god / of both these parties. So that I dare  
surely say / that all the stewes lesse offēdeth ꝑ eies  
of god / with their abominations / than doth Lu  
ther and his mate / with theyꝝ double sacrilege.

But nowe vnto this / ꝑ blasphemies & reproches *The blas*  
agaynst almighty god / wherby he doth impute *phemes of*  
vnto god / that he shulde be the auctour of synne: *Luther.*  
And that his cōmandementes be impossible to be  
kepte. Agaynst our sauour Christe / denyng ꝑ he  
by ꝑ mouthes of the fathers hath sowed ꝑ true ex  
positiō of the holy scriptures. Nor that he so was  
assistent with his churche / accordyng to his pro  
myse. Agaynst the holy goste / that he shulde nat  
sufficiētly instructe by the same fathers ꝑ christen  
people / in euery trowth perteynyng vnto ꝑ faith of  
Christe. Agaynst the blessed mother of Christe / ꝑ  
ther shuld be no differēce betwene her & other wo  
mē / but ꝑ she was as synful as other be. Agaynst  
the holy crosse / that he wolde bꝛēne as many peas  
res therof as he might gette. Agaynst the blessed  
sayntes / ꝑ their prayers helpe vs nat: and that  
they shuld nat be honored bpō vs. Agaynst certeyn  
bookes of scripture / namely ꝑ gospel of Luke / and  
the Epistole of saint James. Agaynst ꝑ other scri  
ptures: Who shall nombꝛe the false cōstructiōs / ꝑ  
wꝛōge intꝛepatiōs / ꝑ mischeuous errours / wher  
by he hath corrupted ꝑ holy scriptures of god: Ag  
gaynst ꝑ sacramētes of Christis churche / all saue  
swayne / that is ꝑ sacramēt of ꝑ altar / & baptyme.

H.ij.

And

**The fourth collection.**

And agaynst the holy canon of þ masse. Agaynst the doctryne of the holy fathers / whose holynes was cōfirmed by many miracles / he clerely dispiseth bothe them and theȝ miracles. Agaynst religion: who shall reken / howe many religious persons bothe men and women / whiche before were in þ high way of saluation / that nowe by his pestilent doctryne / be become apostatas / and haue forsaken theȝ ordre / and be retourned vnto þ carnall wayes of the worlde / to their perill and euerslastyng damnation: Agaynst all them that be in souerayntie / as well tēporall as spiritual / cōtrary to the playne doctrine of holy scriptures. Agaynst hym selfe and his herers and folowers / intrikȝge & snarlyng bothe hym and them in so pestilent errors and heresies / to þ high displeasure of god / that he hath suffred them to tomble in mentem inisprobam / that is to say / in to a peruerſed iudgemēt / approuyng this wretched carnalitie / wherin they nowe lye. Agaynst his owne countrey / geyuyng occasion by his molte mischeuous doctryne to the subuerſiō of that contrey (whiche was the floure of þ empire) by insurrections amonge them selfe: Wherby many pyles / many castels / many great holdes / many stronge fortresses haue bene ouerthrowen and cast vnto the grounde / many tēples / many famous monasteries / many noble houses of religiō haue bene clerely destroyed / and suche a murdore of mē / as in our dayes hath nat ben herde of in so shorte a tyme: Doubtes it is the hande and  
stroke



### Concernyng the frute.

Stroke of god vpon them / for the fauorvng & sub-  
portvng of his most mischeuous doctrines: Suche  
a murdre of men / as credibly and faithfully is re-  
ported aboue an. C. thousande. This is þ frute /  
whiche is spronge of this moste wicked sede. The  
sede of god in the good hartes of true christen peo-  
ple worketh great encrease of gracious frute. Con-  
trary wyle / the sede of the deuyl in the hartes of  
the Lutherans / worketh all mischefe & corruptiō.  
I shall conclude (as I verily thynke) I beleue /  
þ onles Satanas were let lose out of hell / as in þ  
Apocalypsis it is promised / that he shulde be losed  
toward þ ende of the worlde / so great a mischefe  
by one man / withouten his counsaile / coude neuer  
haue bene wrought.

Nowe my brytherne / I wolde auise you to loke  
well vpon this matter / and nat so lightly to caste  
your soules away by beleuvg this doctrine of this  
most pernicious hereticke / whiche bryngeth forth  
none ecrease of frute after any of these. iij. degrees  
aboue reherfed / but moche habundance of pestilent  
and stynkyng weedes / of carnall corruptiō / of hor-  
rible blasphemies / of detestable murders. Followe  
rather the doctrine of the church / by the whiche /  
in the hartes of þ true christe people / springeth / &  
arpseth / and encreaseeth all these. iij. degrees ple-  
teously: so that by this doctryne ye may also be res-  
tored to the clerenes of your sight / as was þ blyd  
man / vpon whom our sauour shewed that great  
miracle afore tolde. And nowe hens forwarde (as  
H. iij. that

**The fourth collection**  
that man dyd) folowe ye Chyist in the right way.  
For it is sayd there of hym: Confestim vidit et sequens  
batur eum: He forthe with had his sight / and folow  
wed Chyiste. Do ye in like wyse / and beware that  
ye retourne nat in to your olde errours agayne /  
nor that ye loke nat backe vnto these heresies / nor  
stoppe in the way by any wauering of your faith:  
but go forthe right in meritorious workes / wher  
in the churche walketh / whiche hath with them  
the continuall presence of Chyiste / and of his most  
holy spirite / that one to sorwe this gracious doctri  
ne / that other to gyue his influence with the same  
vnto the herers. And doubt nat / but this waye  
shall finally brynge you vnto the glorious contrey  
of heuen / where ye shall haue y<sup>e</sup> presence of almighty  
tr god / with endlesse ioye and blisse: to the whiche  
he brynge vs all / *Qui cum patre et spiritu sancto* *Unus*  
*et regnat deus. Amen.*

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signe of Lucrece.

**Cum priuilegio a rege indulto**





